

英 漢 對 照

阿 Q 正 傳

魯 迅 原 著



THE TRUE STORY
OF AH Q

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香 港 時 輪 編 譯 社 出 版

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出 版 者 時 輪 出 版 社

總 經 售 五 州 書 報 社

山東路二二一號
電話九二四七六

經 售 者 全 國 各 大 書 局

版 權 所 有 翻 印 必 究

香 港 時 輪 編 譯 社 發 行
(中 華 民 國 三 十 年 一 月 初 版)

CONTENTS

目 錄

CHAPTER	Page
1. Forward	3
序	
2. A Brief Account of A Q's Victories .	21
優勝略記	
3. An Additional Account of A Q's Victories	41
續優勝記略	
4. His Pathetic Courtship	63
戀愛的悲劇	
5. Problems of Livelihood ,	87
生計問題	
6. His Rise and Fall	109
從中興到末路	
7. The Revolution	135
革命	
8. Barred from The Revolutionary Party .	157
不准革命	
9. The Grand Ending	181
大團圓	

阿 Q 正 傳

第一章 序

我要給阿Q做正傳，已經不止一兩年了。但一面要做，一面又往回想，這足見我不是一個『立言』的人，因為從來不朽之筆，須傳不朽之人，于是人以文傳，文以人傳——究竟誰靠誰傳，漸漸的不甚了然起來，而終於歸結到傳阿Q，彷彿思想裏有鬼似的。

然而要做這一篇速朽的文章，纔下筆，便感到萬分的困難了。

THE TRUE STORY OF AH Q

CHAPTER I

A Foreword by the Author

For more than a year or two I have been wanting to write the true story Ah Q, but while, on the one hand, I was desirous of doing it, on the other I vacillated in my purpose. This proves that I am not the sort of person whose name can depend upon his writing for preservation, because in times past it has been necessary that an immortal pen preserve in writing the memory of a person who is to be of imperishable fame; therefore, it is not clear which is dependent upon the other, whether the person is propagated by the pen, or the pen by the person, the point in question becoming more and more unsettled. Yet, my thoughts would inevitably return to Ah Q with such persistence that it seemed as if some supernatural power within my mind kept goading me to the task.

However, on placing my writing brush down to the paper to compose this soon-to-be-forgotten sketch, I fully realize the Herculean difficulties which beset me.

第一是文章的名目。孔子曰，『名不正則言不順。』這原是應該極注意的。傳的名目很繁多：列傳，自傳，內傳，外傳，別傳，家傳下傳……，而可惜都不合。『列傳』麼，這一篇並非和許多閹人排在『正史』裏；『自傳』麼，我又並非就是阿Q。說是『外傳，』『內傳』在那里呢？倘用『內傳，』阿Q又決不是神仙。『別傳』呢，阿Q實在未曾有大總統上諭宣件國史館立『本傳』——雖說英國正史上並無『博徒列傳，』而文豪迭更司也做過博徒別傳這一部書，但文豪則可，在我輩卻不可的。其次

My first task is to find a suitable name for the work. Confucius said, "If the name is not proper, the words will not ring true, and due regard should be paid to his saying. Names for a work of this sort are legion: biography, autobiography, mythological record, history of the relations of the emperor's wives, special biography, family history, and short sketch; but it is regrettable that none of these is suited for my use. Biography? This record is not worthy of being placed said by said with those of men of eminence in authentic history. Autobiography? I am not Ah Q. If this is to be called "an outside record, where is his "inside record"? If the title "mythological record" is used. It is plain that Ah Q is not a supernatural being. Special biography? The truth is that the president has near given the Department of History a mandate for the making of a record of Ah Q's history. Although the history of England contains no biography of gamblers, the eminent writer Conan Doyle once wrote such a book entitled "Rodney Stone", but it is permissible only for a writer of his eminence to create such works and not permissible for a writer of my humble at-

是『家傳，』則我既不知與阿Q是否同宗，也未曾受他子孫的拜託；或『小傳，』則阿Q又更無別的『大傳』了。總而言之，這一篇也便是『本傳，』但從我的文章着想，因為文體卑下，是『引車賣漿者流』所用的話，所以不敢僭稱，便從不入三教九流的小說家所謂『閒話休題言歸正傳』這一句套話裏，取出『正傳』兩個字來，作為名目，即使與古人所撰書法正傳的『正傳』字面上很相混，也顧不得了。

第二，立傳的通例，開首大抵該是『某，字某，某地人也，』而我並不知道阿Q姓什麼。有一回，他似乎是姓趙，但第二日便模糊了。那是趙太爺的兒子

tainments to do so. The neat consideration is the family history. I do not, in fact, know whether I had the same forefather as Ah Q or not, and thus far I have received no requests from Ah Q's son's and grandsons to write about him. A short sketch, perhaps? But Ah Q never had a long one. To settle the matter once and for all, we might consider this a personal record; but judging from my own writing, which is in the diction of wagon haulers and street mongers and very inferior in seemly. So, as a last resort, I have no choice but to use as my title the two characters, "true story", taken from the phrase "Refrain story," which is a favorite quotation of the novelists, who are not included in the category considered to be taken from the book of the ancients, the "Sun—Fa Chēng Ch'uan," there is no remedy for the situation.

Second, it is customary on commencing a record of this kind to open with the general introduction: "Mr. So-and So, otherwise know as So-and-so, and who is a native of Such-and-such a district"; but I do not know Ah Q surname. There was a time when he seemed to have the

進了秀才的時候，鑼聲鐺鐺的報到村裏來，阿Q正喝了兩碗黃酒，便手舞足蹈的說，這于他也很光采，因為他和趙太爺原來是本家，細細的排起來他還比秀才長三輩呢。其時幾個旁聽人倒也肅然的有些起敬了。那知道第二天，地保便叫阿Q到趙太爺家裏去；太爺一見，滿臉赭朱，喝道：

『阿Q，你這渾小子！你說我是你的本家麼？』

surname Chao, but a day later even this had turned out to be a matter of doubt. On this particular occasion, the Venerable Mr. Chao's son had attained the rank of Hsiu-t's-ai. The booming of gongs announced the arrival of the good news in the village. Ah Q, having just gulped down two bowls of yellow wine, was gesticulating with his hands, stamping his feet, and explaining that this event reflected great honor upon himself because he and the Venerable Mr. Chao were of the same surname. By careful family exposition, he made it clear that he was more venerable than the Hsiu-is'ai by three genealogical degrees. At this juncture a few bystanders who had caught his high-sounding words, began to stand in awe of him. But how was it to be expected that, on the day following, the ti-pao would summon Ah Q to the home of the Venerable Mr. Chao? As soon as the man set eyes on Ah Q, his face lighted up with red fury.

"Ah Q, you stupid creature! Did you say that you were of the same surname as I?" he shouted.

阿Q不開口。

趙太爺愈看愈生氣了，搶進幾步說：『你敢胡說！我怎麼會有你這樣的本家？你姓趙麼？』阿Q不開口，想往後退了；趙太爺跳過去，給了他一個嘴巴。

『你怎麼會姓趙！——你那裏配姓趙！』

阿Q並沒有抗辯他確鑿姓趙，只用手摸着左頰，和地保退出去了；外面又被地保訓斥了一番，謝了地保二百文酒錢。知道的人都說阿Q太荒唐，自己去招打；他大約未必姓趙，即使真姓趙有趙太爺在這里，也不該如此胡說的。此後便不再沒有人提起他的氏族來，所以我終於不知道阿Q究竟什麼姓。

Ah Q did not so much as open his mouth.

The more he looked at him the more infuriated the Venerable Mr. Chao became. He ran forward a few steps exclaiming: "How dare you speak such nonsense! How could I have such a relative as you? Is your surname Chao?" Ah Q remained silent, wishing to retreat to the rear, but the Venerable Mr. Chao rushed upon him and gave him a smack on the month.

"How could your surname be Chao! . . . How could a creature of your sort be worthy of the surname Chao?"

Ah Q neither offered resistance nor argued that his surname was Chao but merely stroked his left cheek and withdrew with the ti-pao. Once outside, he received from the ti-pao also a severe reprimanding and thanked the latter for it by giving him two hundred cash for wine money. Those who learned of this maintained that Ah Q was entirely ignorant of the ways of the world—that he was thus actually inviting people to smack him. So it is probable that his surname might not have been Chao, and even if it had been, he should not

第三，我又不知道阿Q的名字是怎麼寫的。他活着的時候，人都叫他阿Quei，死了以後，便沒有一個人再叫阿Quei了，那里還會有『著之竹帛』的事。若論『著之竹帛，』這篇文章要算第一次，所以先遇着了這第一個難關。我曾經仔細想；阿Quei，阿桂還是阿貴呢？倘使他號叫月亭，或者在八月間做過生日，那一定是阿桂了。而他既沒有號——也許有號，只是沒有人知道他，——又未嘗散過生日徵文的帖

have indulged in such chatter when the Venerable Mr. Chao was about. But since to this day no one has mentioned his surname, I have never been sure what it is.

Third, I also do not know how to write Ah Q's name, when he was living, people called him as Ah Quei, but after his death, no one again referred to him as Ah Quei. Therefore, how could it happen that a person of his humble station should have his name preserved in writing? If we mention preserving his name in a record, this would be the first time it had been done for him, so I am here beset with a difficulty. I have already given the matter my careful thought. Could it be that Ah Quei stands for Ah Quei meaning cassia (桂), or Ah Quei meaning nobility (貴)? If he had been called Ytieh-ting meaning Moon Pavilion, or if he had been born during the eighth moon, he surely would have been called Ah Quei meaning cassia—he had no other name, or if he had, no his birthday, have distributed invitations for the securing of complimentary verses. If we were to write his name as Ah Quei meaning cassia, we should be

子：寫作阿桂，是武斷的。又倘若他有一位老兄或令弟叫阿富，那一定是阿貴了；而他又只是一個人：寫作阿貴，也沒有佐證的。其餘音 Quei，的偏僻字樣，更加湊不上了。先前，我也曾問過趙太爺的兒子茂才先生，誰料博雅如此公，竟也茫然，但據結論說，是因爲陳獨秀辦了新青年提倡洋字，所以國粹淪亡，無可查考了。我的最後的手段，只有託一個同鄉去查阿Q犯事的案卷，八個月之後纔有回信，說案卷裏並無與阿 Quei 的聲音相近的人。我雖不知道是真沒有，